

where even a copulative. Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that *i* converving does not differ in origin from *i* copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

דָן pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that *i* is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read **דָן**. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart عَدْن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read **עַדְן** or **עַדְנָה** unless perhaps **דָן** is for **עַדְן** the **ו** being dropped, and then *i* is the copula." Ges. add.]

יְהֹוָה a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. **יְהֹוָה** Verse 18, comp. **הֵבֶת**, to give, i. q. **יְהֹוָה**. But Kimchi found in MSS. **יְהֹוָה** in one word, which would be Aram. Ethpa. of the verb **הֵבֶת**, = **יְהֹוָה**: *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

לְ pl. **לְ** m. (with Kametz impure), *a peg, a nail,*

a hook, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

וְזִיר Arabic **وَزِير** to CARRY (whence **Wazir**, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. *Baillif*, Ital. *baïlo*), in pass. to be borne down with punishment. In Phœnicio-Semitic idiom [and in actual Scripture truth both of the O. and N. T.] *sin* is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also **אִפְאָה**, *aipew*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ bore our sins for us by dying vicariously.] Hence—

וְלָדֶן m. *laden with guilt*. Prov. 21:8.

אֲנָזְרָאתָה (Pers. **وَزِير**, pure pr. white, see **צָבָא**), [*Varezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

וְלָדֶךְ i. q. **וְלָדֶךְ** TO BEAR, BRING FORTH. Arabic **لَدَن**. Hence—

וְלָדֶךְ m. offspring. Gen. 11:30, and—

וְלָדֶךְ m. id. 2 Sa. 6:23. **קָרֵב** and the western MSS. have **וְלָדֶךְ**.

[“**וְלָדֶךְ** an unused root, i. q. **וְלָדֶךְ**, to be torpid, weak, meek.” Hence—]

וְלָדִיא [*Vaniah*], pr. n. of a man. Ezr. 10:36.

וְלָדִיא (perh. i. q. **וְלָדִיא** “my addition”), [*Vophesi*], pr. n. m. Nu. 13:14.

וְלָדִין [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is **וְיָאָל**. [“Probably this should be **וְיָאָל**. The whole passage is, **הַבְּכֹור יָאָל הַשְׁנִי אֶבְרִיה**; see Mover's Chron. p. 54.” Ges. add.]

וְלָשִׂתִּי (Pers. **وَشْتَي** “beautiful woman”), *Vashiti*, pr. n. the wife of Xerxes. Est. 1:9.

The seventh letter of the alphabet called **לְ**, i. e. Syr. **ل**, a *weapon*, which this letter resembles in form in all the more ancient alphabets. [“As a numeral it denotes 7.”]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. **ه** *dh*, and **ج** *de*; as **هَبَّ** to slaughter; **عَرَعَ** seed.

When this letter corresponds to the former, it becomes in Aramaean **ל**, when to the latter, **ל** is retained; thus **كَسَّ**, **كَسَّ** to slaughter; **لَل**, **لَل** to sow, etc. Comp. the letter **ל**.

Also **ن** and **ل** are interchanged amongst themselves; e. g. **لَل**, **لَل** and **كَسَّ** help; **لَل**, **لَل** and **جَذَه** and **جَذَه** to cut off.

זָבַד is interchanged—(a) with זָהָר (zaħar) in קָרְבָּן and קָרְבָּן to cry out; זָהָר and קָרְבָּן to exult, to shout aloud; זָהָר gold; comp. צָהָר tawny, yellow.—(b) with סָמֵךְ, שָׁמֵךְ, as שָׁמֵךְ and סָמֵךְ to go away; שָׁמֵךְ, עָלֵם שָׁמֵךְ to exult; שָׁמֵךְ, Syr.

حَسْنَى to despise; أَسْفَلَى damage, from أَسْفَلَى, to hurt. [Also with ر, e.g. حَرَقَ and حَرَقَ. Thes.]

זָאָבָד an unused root. Arab. زَأْبَدُ to terrify, ["which I consider to be the same as زَهَبَ, زَهَبٌ to be yellow or tawny, like gold." Thes.], whence perh. زَأْبَدْ (with Tsere impure) m.—(1) *a wolf*, because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow

colour." Thes.] Arab. زَأْبَدُ, Syr. زَأْبَدُ. Gen. 49:27; Isa. 11:6; 65:25; Jer. 5:6; זָאָבָדִי "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneget. iii. 206, νυκτερίπόρα ibid. i. 440.

(2) [Zeeb], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זָאתָה this, fem. of the pronoun הָאֵת, which see.

זָבַב an unused root ["onomatopoetic i. q. גַּם to murmur, to hum, to buzz; Germ. summen; whence זָבַב a fly, from its buzzing; like Lat. *musca*, from μύσσω, *mussito*; Bochart compares"] Arab. زَبَبُ to float, to hover, to move oneself about in the air: as applied to flying insects, compare זָבַב to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (flöwärmen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זָבַב, זָבַבָּה.

זָבַד once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δέδωρηται. Vulg. *dotavit*. Comp. Ch., Saad., Abulw. In Arab. زَبَد has the same signification, see Jieuhami in Schult. Origgi. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun زَبَدٌ gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see also زَبَد, زَبَدَ, زَبَدَة, زَبَدَة, زَبَدَة.

זָבַד m. a gift, dowry, ibid.

זָבָד ("gift"), [Zabad], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is זָבָד.

זָבָדִי (probably for זָבָדִיה "the gift of Jehovah"), [Zabdi], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זָבָדִי.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זָבָדִיאֵל ("the gift of God"), [Zabdiel], pr. n. m. Neh. 11:14; comp. Σαβδιάλ, 1 Mac. 11:17.

זָבָדִיה ("the gift of Jehovah"), Zebediah (Gr. Ζεβδαῖος), pr. n. of several men, 1 Ch. 8:15, 17: 12:7; 27:7; Ezra 8:8; 10:20.

זָבָדִירָה (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זָבָבָה m. a fly, from the root זָבַב. Isa. 7:18; Ecc. 10:1; comp. זָבָבִי קָוָת "flies of death," i.e. deadly, or poisonous ["dead, not poisonous, which is not in accordance with the context." Thes.]; בָּבָבָה בָּבָל the lord of flies, see לְבָבָה No. 5, letter b. ["Arab. زَبَابَة, Ch. زَبَابَة id."]

זָבָדָה ("given," ["a gift bestowed, sc. by God"]); [Zabud], pr. n. m. 1 Ki. 4:5.

זָבָבָד (id.) [Zabbud], Ezra 8:14.

זָבָדָה ("given"), [Zebudah], pr. n. f. 2 Ki. 23:36; קְרִי, but קְרִי is כתיב of זָבָבָד.

זָבָל זָבָל [root זָבָל], m.—(1) habitation residence, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, זָבָלָה זָבָל אֶמֶר זָבָל "the sun (and) moon stand still in their habitation," i.e. retain their place in the heavens ["i.e. hide themselves, do not shine"]. Compare what has been said under בְּלָלוֹת.

(2) [Zebu], pr. n. m. Jud. 9:28.

זָבָלָן זָבָלָן, זָבָלָן, זָבָלָן ("habitation"), Gen. 30:20, [Zebulun], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is נְגָלָן from the form נְגָלָן, Num. 26:27.

זָבָח זָבָח (a root kindred to טְבַח, Arab. زَبَح, Syr. زَبَح, Zab. حَسَب, and حَسَب, Eth. Ηθίθι: Perhaps the same root is found in the Greek σφάσσω, σφάζω, i.e. Σφαγή). [fut. חֲזָבָן].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Ezra 39:17.

(2) specially to *slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by זָבֵחַ (1 Ki. 8:63), and זָבֵחַ (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זָבַח fut. זָבַחַ to *sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. زَبَحْ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, זָבְחָה and —

זָבֵחַ m. with suff. זָבֵחִי, pl. זָבֵחִים, const. once זָבֵחַ ?קְרֹתָה Hos. 4:19.

(1) pr. *a slaying; hence the flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זָבֵחִידִיב contentious feasts.

(2) *a sacrifice* [“whether the act of sacrificing or”], *an offering, a victim*. Opposed both to זָבֵחַ a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to זָבֵחַ a burnt offering, holocaust; so that זָבֵחַ denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5; זָבֵחַ שְׁלֵמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זָבֵחַ הַיּוֹם an annual sacrifice, 1 Sam. 1:21; 20:6. זָבֵחַ מִשְׁפְּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [Zebah], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זָבָב [Zabbab], pr. n. m., Ezr. 10:28; Neh. 3:20 perhaps it is erroneously written for זָבָל, which is found Ezr. 2:9; Neh. 7:14.

זָבֵיחַ see זָבֵיחָה.

זָבֵינָה (“bought”), [Zebinah], pr. n. m., Ezr. 10:43.

זָבֵל — (1) properly *in my opinion*, i. q. זָבֵל TO BE SOUND, TO MAKE ROUND, whence the Talmudic זָבֵל גָּזֶל round or globular dung, such as that of goats, or camels, Syr. and Arab. حَلْلَةٌ, حَلْلَةٌ.

(2) to *inhabit* [to dwell with], (comp. אָז No. 2). Gen. 30:20, זָבֵל “he will inhabit (together with me,” i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see זָבֵל, זָבֵל.

Derivatives, זָבֵל, זָבֵל.

זָבֵל see זָבֵל.

זָבֵלן see זָבֵלן.

זָבֵן Chald. to procure for oneself, TO BUY (so Syr and Samar.). Dan. 2:8, זָבֵן אֲנָתָן זָבֵן “that ye will gain the time,” i. e. ye seek delay (compare זָבֵן). Hence pr. n. זָבֵן.

זָבֵג m. Nu. 6:4, *the skin of a grape*, clear and transparent. Its root is the following word.

זָבֵג [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זָבֵג i. q. זָבֵג to be pure, the Arabic زَبَقْ glass, i. q. זָבֵג to be clear, transparent. [Derivative זָבֵג.]

זָבֵג m. (verb.adj. from זָבֵג זָבֵג) *proud* (properly swelling up, inflated), with the connected idea of insolence and impiety (compare הלל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָבֵג constr. זָבֵג (as if from the root זָבֵג = זָבֵג), with suff. זָבֵג, 1 Sa. 17:28; Jer. 49:16, *swelling, pride*; as joined with insolence and arrogance, *haughtiness*. Prov. 11:2; 13:10; 21:24; זָבֵג לְזָבֵג “the haughtiness of the heart;” Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זָבֵג with prefix זָבֵג, f. זָבֵג, more rarely זָבֵג Ecce. 2:2; 5:15, 18; 7:23; 9:13; זָבֵג Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זָבֵג Jer. 26:6 כְּתִיבָה plur. זָבֵג (which see).

(1) *this*, a demonstrative pronoun, hic, hæc, hoc. Arabic هَذِهْ هَذِنْ hic, Syr. זָבֵג hæc, Aeth. H: fem. H: זָבֵג: Hence have sprung the Aramean זָבֵג, זָבֵג and Aeth. H:, which have become relatives. Corresponding to the Sanscrit *sas, sa, tat*. With regard to demonstratives generally beginning with the demonstrative letter d, or with the same sound sibilated, see above p. xc, A. [in the note after זָבֵג] and to these may be added the German da.

זָבֵג is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has; as זָבֵג הַיּוֹם this word; זָבֵג הַיּוֹם הַיּוֹם in this day, Gen. 7:11. In other places זָבֵג without the article is prefixed to a noun, and this takes place — (a) where the predicate of a proposition is contained in this pronoun, זָבֵג “this (is) the word, Ex. 35:4; Jud. 4:14.—(b) where the pronoun is

emphatically demonstrative. Ps. 104:25, **לְגֹדֶל הַיָּם**, "(behold!) his great sea." Ezr. 3:12, **זֵה הַבָּיִת**, "this house." Jud. 5:5, **זֶה סִינַי**, "this Sinai." Josh. 9:12, **זֶה כְּלֹמֶד**, "this our bread." Ps. 48:15, **זֶה אֱלֹהִים**, "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. **τόπος τοῦ μεγάλου Θεοῦ**. And this more emphatic collocation, which is much used in Syriac and Chald. (see **תְּנַחֲתָה** Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. **οὐρανός**, and Lat. **iste**, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, **זֶה מָלֵךְ**; verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, **מי זֶה**, "who (is) this coming?" Job 38:2; 42:3, elsewhere **מי זֶה** (see **הַזֶּה**), and more fully **מי זֶה הוּא** Jer. 30:21; Ps. 24:10 (and so **מָה** what then? **wie denn?** **wie doch?** Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5;

(1) **לְפָנֶיךָ** id. Gen. 18:13; 25:22. Arabic **لَمَانَا**. **זֶה** rarely follows, as in Daniel 10:17, **זֶה אַלְעָלִי**, and with a pronoun **זֶה תַּהְפִּלְךָ** thou (compare the Latin *ille ego*, *tu tu*, Genesis 27:21). This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "*this (is) the book of the genealogy of Adam.*" Ex. 30:13, **זֶה יְתַנְנָה** . . . **זֶה מְחַצֵּית שֶׁקֶל** "this they shall give . . . a half shekel." Ps. 7:4, **זֶה שְׁלִיחִיתִי אֶת** **זֶה** "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. **זֶהן** (which see), Greek **ωὐρος** (v. Passow h. v. No. 2). The repetition **זֶה . . . זֶה** *this . . . that, hic . . . ille, one . . . another, unus . . . alter*; Job 1:16; 1 Ki. 22:20; **זֶה לְאַלְעָלָה** *one to another*, Isa. 6:3.

(2) **זֶה** is more rarely, and only by poetic usage, put instead of the relative, like the Germ. *der* for *welcher*, *da* for *womit* [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words **זֶה**, **זֶהן**). Psal. 104:8, **זֶה קָרְבָּנוֹת לְלַדְךָ**, "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like **זֶה**, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. **זֶה** is found, Ps. 132:12."] As a mark simply of relation (like **זֶה** A, 2), Ps. 74:2, **זֶה תְּמִימָה** *Mount Zion in which thou dwellest*;" Isa. 25:9.

(3) It becomes an adverb —(a) of place, *here*, for **זֶה** *in this sc. place*, Gen. 28:17; Num. 13:17, etc.; **זֶה hence**, Gen. 37:17; Ex. 11:1; **זֶה כִּי** *hence* and *hence*, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power זֶה *siehe da!* *lo! here*, Cantic. 2:5; 1 Ki. 19:5.—(b) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, **זֶה שְׁלִיחָה** *and now there shall be peace;* 1 Ki. 17:24, **זֶה יְعָדָה** *now I know.*" **זֶה כֵּן** *just now, at present.* Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, **זֶה פעַעַם** *these two times;* Gen. 31:38, **זֶה עָשָׂר שָׁנָה** *these twenty years;* verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, **זֶה כְּפֹתָה שְׁנִים** *already so many years."*

(4) with prefixes—(a) **זֶה** *in this sc. place, here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13.—(b) **זֶה זֶה** *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

זֶה an unused root, certainly the same in signification as **זָהָב**, *to shine like gold.*

זָהָב constr. **זָהָב** (once **זָהָב** Gen. 2:12), m.

(1) **gold** (Arab. **ذهب**, Syr., Chald. **זָהָב** id.), Gen. 24:22, 53; Ex. 3:22; 36:38, etc. When preceded by numerals, the weight **זָהָב** is understood, e. g. Gen. 24:22, **זְבָב עֶשֶׂר**, "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (*hell wie Gold*), Zec. 4:12.

זָהָר an unused root. Arab. **زَاهِر**, *to shine, to be fair, also to be proud;* **زَاهِر**, *splendour, beauty, especially that of flowers, the flower itself;* compare **زَاهِر** from **زَاهِر**; *to be bright.* Syr. **زَاهِر** *to be proud;* Ethpael, *to be made splendid or beautiful.*

Derivatives, **זָהָרָה**, **זָהָרָה** and **זָהָרָה**.

זָהָרָה unused in Kal. Arab. **زَاهِر**; *TO STINK, TO BECOME RANCID* (when speaking of fat). Chald. *TO STINK, TO BE FILTHY.* This root is used in the Zabian, of water when it has a stinking smell. **זָהָרָה**, **זָהָרָה**, **זָהָרָה** are kindred roots.

זָהָרָה *to regard as stinking or filthy, thus to regard with disgust, to loathe, or to be weary of.* Job 33:20, **זָהָרָה לְבַדְבַּדְתִּי** "he loathes it, namely bread." The suffix is pleonastic; comp. I ekr. §195, 2.

זָהָרָה ("loathing," ["fat." Thes.]), [Zaham], pr. n. m. 2 Ch. 11:19.

זָהָרָה unused in Kal, i. q. **זָהָרָה**; **זָהָרָה** *TO SHINE, TO BE BRIGHT;* comp. **זָהָרָה**.

HIPHIL הִפְלִיל—(1) *to make to shine.* Metaph.—
 (a) *to teach* (lehren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (belehren), construed with acc. of pers. 2 Ch. 19:10.—(b) *to admonish to dissuade* from any thing, 2 Ki. 6:10; followed by וּ (warnen vor etwas), Lev. 15:31. [But see נָגַע Hiphil.] Eze. 3:18, קָרְבָּנָו רֶשֶׁע קָרְבָּנוֹ תְּשַׁעַח “to dehort the wicked from his evil way.” But Eze. 3:17; 33:7, תְּהַרְתָּ אֶתְמָמֵדִי “thou shalt admonish them from me,” by my authority; Germ. von mir, von meinewegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. to *shine forth*, to be brilliant, properly to give forth light, Dan. 12:3. Ch. גַּמְנָא id.

NIPHAL, to be taught, to be admonished; also to take warning, to accept admonition, Ecc. 4:13; Eze. 33:4, 5, 6. Followed by יְהֹוָה Ecc. 12:12.

רָאַתְּ Ch. id. part. pass. **רָאַתְּ** admonished, cautious, Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

בָּרִיא m. *brightness* (of the sky), Eze. 8:2; Dan. 12:3.

נִיּוֹן m. i. q. נִיּוֹן (which indeed is the reading of many copies), for נִיּוֹן (from the root נִיּוֹן), *splendour*, especially of flowers, whence comes the name of the second Hebrew month, [*Zif*], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were the *month of flowers*; 1 Ki. 6:1, 37; Chald. נִיּוֹן נִיּוֹן the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, نَيْنَ, نَيْنَ, نَيْنَ, also from splendour. Compare German *Glenz*, Sued. *Glenz*, spring; likewise named from splendour, brightness.

וְיַ see הַיְ.

ኋ comm. i. q. ንኋ and ንአኋ.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11; **בָּחַזְקָה**, “this his strength (is) for a god to him.” More frequently also—

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 48:24; וְאֶת־עֲבָדֵינוּ “against whom we have sinned.”

(In the Talmud it is not unfrequently used for **ه**, and also in its compounded forms. The Tayitic Arabs are accustomed to use **ن**, **ذ**, **ل**, **م**, **ك**, **د**, **ز**, **ه**; see Schult. ad Har. ii. p. 75.)

גַּוֹּל (1) TO FLOW, properly used of water. Psalm 78:20; 105:41; Isa. 48:21. It is also often used

of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. To flow with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev. 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, אֶרְצָנִכְתָּה חַלְבָּן וְבָשָׂרָן “a land flowing with (i.e. abounding in) milk and honey.” Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. [“Not followed by an object, Jer. 49:4; בְּ עֵמֶק ‘thy valley flows,’ sc. with blood.” Thes.]

(2) *to flow away, to pine away, to die.* Lam. 4:9.

Aram. **טֹב**, **טַבֵּה** to flow, to flow away, to become liquid. Arab. **ذَابَ** to pine away with hunger or sickness. See under the root **טָבַע**.

בָּר m. *a flowing, discharge, as of semen, gonorrhœa benigna, Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.*

זָבֵךְ or **זָבֵה** (1) i. q. the kindred root **זַבֵּל** TO BOIL, TO BOIL OVER (speaking of water), onomatopoeic like the German *sieden*, the English *to seethe*, Greek ζίω, whence ζέβω^{ται} (*Sub.* Ζεύσθ), compare the similar σιέω. See Niph. and Hiph. No. 1. Hence to overflow (speaking of boiling water).

(2) Like the Gr. *ζέω* and Lat. *ferreo*, it is transferred to the *violence* or *fierceness* of a passionate mind (compare **لَبَدَ**, Arab. **لَبِدَ** and Schultens, Opp. Min. p. 80), and thus to *insolence* and *wickedness*. Hence *he acted insolently, proudly, or wickedly towards any one*, followed by **לָעַז** Ex. 18:11; **לְעַז** Jer 50:29. In this signification **לָעַז** is a kindred root

In Arabic both the roots **اد**; Med. Waw and **ور**, Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former ^{s-} (for **اد**) is, to prepare provision for a journey, **اد**; food for a journey, from the idea of cooking, **ور**. **Zufochen zur Reise**; the latter (for **ور**) to increase, to exceed, from the idea of overflowing. [See **ئي** in Thes.]

NIPHAL, part. נִפְחָל (from the form נִפְחַל comp. Lehrg. p. 411, for it is by no means necessary to suppose another root נִפְחַל [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage*. Gen. 25:29.

HIPHIL—(1) *to cook* (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. יְהִי עֶלְבֵב גָנִיר “and Jacob sod pottage.” LXX. ἐψησε δὲ Ἰακὼβ ἐψημα.

(2) *to act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by **לְ** before the person, Ex. 21:14, קָרְבָּנָה בְּקָרְבָּנָה “if a man act fiercely against his neighbour, by slaying him with subtlety.” Neh. 9:10.

Derivatives **וָדָרָה** and **וָוָעַתָּה**.

וָוָדָה Ch. id. APHEL inf. **וָוָעַתָּה** i. q. Heb. Hiph. No. 2, *to act insolently or violently*, Dan. 5:20.

וָוָדָה an unused root. Arab. **وَدِي**; *to hide, to conceal*, VII. to hide oneself, to betake oneself to a corner; in Hebrew also it probably signified *to lay up, to preserve*.

Derivatives **וָוָדָהָה** and **וָוָדָהָה**.

וָוָדָה an unused root.—(1) pr. i. q. Ch. **וָוָדָה** *to move oneself about*. [“Talmud. id.”] Hence **וָוָדָהָה** and **וָוָדָהָה** No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. **וָוָדָה** and the very similar series of significations of **וָוָדָה**), hence *to spout forth like rays or in streams* (speaking of milk), and the noun **וָוָדָה** a full breast. [Note, in Thes. the order of these meanings is reversed.]

זָזִים Gen. 14:5 [*Zuzims*], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the **זָזִים** (which see). LXX. ἑθρη ἰσχυρά, so also Syr., Onk. Syr. [“Perhaps so called from the fertility of their country.”]

זֹהֶת [*Zoheth*], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

זָהָב or **זָהָבָה** (with Kametz impure), only found in the plural **זָהָבָה** f. *a corner*, from the root **זָהָבָה**. (Syr. **زَاهَبُ**, Arab. **زَاهَبٌ**). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנֵתֵינוּ בְּנֵתֵינוּ literally “our daughters like corner columns (beautifully) carved.” Caryatides are to be understood, so often found in Egyptian architecture. Aqu. **επιγύρνια**. Vulg. *quasi anguli*. [There is no need to suppose in this passage any such allusion

to be intended; *corner stones of strength and beauty* are simply spoken of.]

זָלֵל (1) i. q. **זָלֵל** *to pour out, once*, Isa. 46:6, בְּזָלֵל “pouring out (i. e. lavishing) gold from the bag.” (Arab. **زَالَ** IV. to make light of.)

(2) *to remove, to take away*, compare Arab. **زَالَ** Med. Waw and Ye, to take away; intransitively, i. q. to go away, to desist, to fail. Hence **זָלֵלָה**.

[HIPHIL for **זָלֵלָה** (comp. the roots **זָלֵל**, **לָלֵל**, **לָלֵל**, and Gesen. Gram. § 71, note 9), *to make light of, to despise*, comp. Kal. No. 1. Lam. 1:8. Thes.]

זָלֵלה f. *taking away, putting aside*, only found in const. **זָלֵלה**, and with suff. **זָלֵלה**, **זָלֵלה** as a preposition *besides, save, except*, e. g. **זָלֵלה** *besides me*, properly *I being removed, or more closely still, the removing of me, through the removing of me*. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. **זָלֵלה** for **זָלֵלה** Deut. 1:36; 4:12. Once as a conjunction, for **זָלֵלה אֲלֹת** **זָלֵלה אֲלֹת** *except that, unless that*, 1 Ki. 3:18.

זָלֵלָה unused in Kal. Chald., Syr., and Sam. *to nourish, to feed, to give food*.

HOPHAL, Jer. 5:8, כְּחַיֵּב סְפִינִים סְפִינִים, *fed horses*, i. e. fat. The קְרִי has **זָלֵלָה**, which, according to Schultens, is derived from **זָלֵל**, *وزن* in this sense: *ponderibus instructi* (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), *bene vasati*. LXX. οὐποι θηλυμανεῖς. Hence **זָלֵלָה**.

זָלֵלָה Chald. id.

ITHPEAL, fut. **זָלֵלָה** pass. Dan. 4:9.

Derivative **זָלֵלָה**.

זָלֵלָה f. *a harlot, prostitute*, part. fem. from the root **זָהָבָה** which see.

זָלֵלָה (frequently used in Syr., Chald. and Zabian), i. q. Gr. *στίω*, *στίω* (compare **זָלֵלָה** *reverberate*), *to shake, to agitate* (see Pilpel, and **זָלֵלָה**), in KAL intransitive **זָלֵלָה** BE SHAKEN, hence—

(1) *to move oneself*, Est. 5:9.

(2) *to tremble, to shake*, Ecc. 12:3.

PILPEL part. **זָלֵלָה** *to agitate, to trouble*, Hab. 2:7 (Aram. and Arabic id.)

The derivatives follow, except **זָלֵלָה** *sweat* [which in Thes. is referred to **זָלֵלָה**; also **זָלֵלָה**].

זָלֵלָה Chald. *to tremble, to fear*, followed by **זָלֵלָה** Part. **זָלֵלָה** or according to קְרִי **זָלֵלָה** Dan. 5:19; 6:27

זָלֵלָה f. (from **זָלֵלָה** with the Vav moveable).

(1) *agitation, trouble*, Jer. 15:4; לְשֹׁאַבְתִּים לְזֹרֶרֶת הָאָרֶץ “I will deliver them for trouble to all kingdoms of the earth;” 24:9; 29:18; 34:17; 2 Chr. 29:8. The זֹרֶר every where [in these passages] has the form זֹרֶרֶת, as being of more easy utterance (which see).

(2) *terror*, Isa. 28:19.

גְּזֻרָה an unused root. In Chaldee *to borrow*. Hence the pr. n. גְּזִיר. [“Probably i. q. גְּזֹר to flow, compare Arabic جَرْ, to flow, to be liquid, جَفَرْ to become liquid, to melt in drops,” etc., Thes. “Hence גְּזֹר and גְּזִיר!”].

I. גְּזֹר.—(1) *TO PRESS, TO SQUEEZE, TO PRESS* סְעַד (Syr. ܓܾܲܳ, ܓܾܲܳ) *to take in the hand*. Arab. ܓܾܲܳ to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots גְּזֹר גְּזֹר אַזְרָה. Fut. Jud. 6:38; וְגַם אָזְרָה הַנִּזְהָר “and he squeezed together the fleece.” Job 39:15, וְתִשְׁכַח פִּי רְגֵל תִּזְרַח “and (the ostrich) forgets that the foot may press upon them” (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. גְּזָר (for which intransitive form see Lehrgeb. p. 401), Isa. 1:6, גְּזָר אַגְּזָר “(the wounds) are not pressed together,” not cleaned from blood. [Query. But does not this simply mean *not closed up* in healing?] [“Part. pass. fem. Isa. 59:5 גְּזָרָה, ‘and the pressed or broken (egg) is cleft into a viper,’ i. e. a viper springs from the broken (egg). גְּזָר is a more obtuse form for גְּזָר, compare Zec. 5:4”]. Hence גְּזָר No. I.

II. גְּזָר a kindred root to גְּזֹר and גְּזָר.

(1) *to turn aside, to depart* (like Arab. ܓܾܲܳ Med. Waw Conj. VI. VIII), followed by נִזְמָן from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence גְּזָר falsehood, גְּזָר lie, falsehood, גְּזָר Conj. I. to tell lies (compare גְּזָר and Arab. جَارِ).

(2) *to turn from the way, to lodge at any one's house* (Arabic جَارِ; to visit some one), hence *to be a stranger* (Arabic جَارِ; a visitor, stranger) [“*to be strange or foreign*”].

Part. *a stranger, strange*, especially — (1) *of another nation, an alien by birth*, Exod. 30:33 [but surely this passage refers to any one not the high priest], with which the idea of *an enemy or barbarian* is often associated (like the Lat. *hostis olim erat peregrinus*, Cic. Off. i. 12, and Gr. ξεῖνος, which also signified

an enemy, Herod. ix. 11; on the other hand Sam. אַגְּזָר is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. גְּזָר a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, their own God?], Ps. 44:21; 81:10; ellipt. גְּזָר Isa. 43:12. Pl. גְּזִירִים Deu. 32:16; Jer. 3:13; [?] 5:19 [?]. (2) *of another family*. Fem. גְּזִירָה a *strange woman* (i. q. גְּזִירָה Pro. 6:29), especially with regard to unlawful intercourse with her, *an adulteress, a harlot* [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. גְּזִירָה, גְּזִירָה is to commit adultery, prop. to turn to lodge with). So גְּזִירִים adulterers, profligates, Jer. 2:25; Eze. 16:32, גְּזִירִים גְּזִירִים strange children, i. e. bastards, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful*, אַגְּזָר strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61; קְטַלְתָה גְּזָר profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. גְּזִירָה another, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) *Tropically new, unheard of*, Isa. 28:21.

[“Also i. q. Arab. ܓܾܲܳ Med. Ye to loathe; intrans. to be loathsome, Job 19:17, רְאֵה נִזְמָן ‘my spirit (as agitated, querulous) is loathsome to my wife.’ Hence גְּזִיר loathsome, for גְּזִיר.”]

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. גְּזִירָה become strange, Ps. 69:9.

Derivative גְּזִירָה No. II.—גְּזִירָה Job 19:17, see under the root גְּזָר [but see the added remark from Thes. above].

גְּזָר m. once Isa. 59:5, וְהַזְרָה בָּקַע אַפְתָּע “if (an egg) be crushed, a viper breaks forth.” If the vowels stand correctly, גְּזָר is part. pass. of the verb גְּזָר No. I, גְּזָר being added for גְּזָר fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptional error). It would be more suitably written גְּזָר part. act., according to the form of the pret. גְּזָר Isa. 1:6.

[גְּזָר pr. n. *Zaza*, 1 Ch. 2:33.]

גְּזָר unused in Kal, i. q. Arabic جَرْ and حَرْجَنْ to remove, to displace. Aram. سَوْلَه, سَوْلَه.

NIPHAL to be removed, Ex. 28:28; 39:21.

גְּזָר—(1) *TO CREEP, TO CRAWL*. Part. גְּזָרְלָה

"the creepers of the dust," i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(a) *to fear, to be afraid*, properly to walk with faltering footsteps, see זָלַל. Job 32:6, עֲלֵלְלִי זָלַלְתִּי וְאַמְתַּבֵּנִי "therefore I was afraid and feared."

זָהָלֶת ("serpent"), [Zoheleth], pr. n. אֶחָד הַזָּהָלֶת ("stone of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

זָהָר adj. m. (from the root זָהַר) *boiling, overflowing*, spoken of water, Ps. 124:5.

זָהָר Chald. m. *splendour, brightness* (contracted from זָהָר, from the root זָהַר which see, i. q. Hebr. זָהָר), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, זָהָרְךָ עַל־פָּנֶיךָ "his colour changed upon him," i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr. زَاهِرَةٌ brightness. Arab. زَاهِرٌ and زَاهِرٌ ornament.)

זָהָר m. (from the root זָהַר)—(1) *any moving thing*, was sight regt., was left unb. webt. So poetically זָהָר used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνάδαλον, a beast, for κινάδαλον, has been rightly compared with this; as may be also κινάπερον, κινάψ from κινέω, πρόβατον from προβάτων.

(2) ["*streams of milk, milk flowing abundantly and in streams from a full breast, abundance of milk.*" Thes.] *a full breast* (see the root זָהַר No. 2). So the original figure being preserved, Isa. 66:11, בְּשָׁרֶךָ וְחַתְּעֵמָה מִצְרָא בְּשָׁרֶךָ וְחַתְּעֵמָה "that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast," i. e. from her breasts filled with milk. The parallel is מִצְרָא בְּשָׁרֶךָ.

[In Thes. the *order* of the meanings is reversed.]

זָהָרָה ("abundance"), [Ziza]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זָהָרָה (id.), [Zizah], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, נָהָרָה.

זָהָרָה ("motion"), [Zia], pr. n. m. 1 Ch. 5:13.

זָהָרָה ("borrowed," ["flowing"], from the root זָהַר), [Ziph], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זָהָר 1 Sam. 23:19; 26:1. [Now زَيْفَ Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

זָהָרָה f. pl. (for זָהָרָה, זָהָרָה from the root זָהַר, comp.

the similar instances collected in Lehrg. page 145, u. which add זָהָרָה for זָהָרָה, שָׁלָשָׁה for שָׁלָשָׁה.) *burning darts or arrows*, Isa. 50:11, i. q. שָׁלָשָׁה Prov. 26:18 (where many copies read שָׁלָשָׁה). Syr. شَلَشْ a weapon, thunderbolt).

זָהָרָה Arabic زَهَرَ Med. Ye, TO LOATH. Intrans. to be loathsome. Job 19:17, רָאוּי זָהָרָה לְאַשְׁתָּה "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i. e. I am) become estranged from my wife." Hence נָהָרָה (for נָהָרָה) loathing.

[In Thes. under זָהָרָה No. II; see above.]

זָהָרָה constr. זָהָרָה, pl. זָהָרָה m.

(1) *an olive, olive tree*, Jud. 9:9; more fully called זָהָרָה נְגַדְּלָה Deu. 8:8. זָהָרָה זָהָרָה זָהָרָה oil of olives, Ex. 27:20; 30:24; Lev. 24:2. זָהָרָה the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive, the fruit*. זָהָרָה זָהָרָה the olive tree, Hag. 2:19. נָהָרָה נָהָרָה he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf*, Zec. 4:11; compare verse 12.

A similar word is used in all the cognate languages:

Syriac زَاهِرٌ olive tree, Arab. زَيْتُونٌ oil, olive, Æth. Ηλέτη: oil and olive; hence it was introduced into the Coptic, in which χωρίτη is an olive tree; and into the Spanish, in which there is aceite, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זָהָר (which see), and

زَاهِرٌ زَاهِرٌ to shine, زَاهِرٌ to adorn [زَاهِرٌ زَاهِرٌ (for زَاهِرٌ) to adorn, prop. to cause to shine, V. to be clothed, adorned"]; whence زَاهِرٌ a fair or splendid form, ["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זָהָר, Ch. זָהָר: so that זָהָר prop. should be feminine,

from the form זָהָר, زَاهِرٌ, and denote brightness. This might be either referred to the freshness and beauty of the olive tree (comp. נִזְהָרָה), or, as I prefer, to the brightness of oil (compare זָהָר oil, from זָהָר to be bright, and בָּשָׁר Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter נ was taken for a radical; and thus זָהָר is of the masculine gender, and from it in Arabic a new

verb has been formed, **زָכַת**; to preserve in oil, II. to lay up oil.

זֶתֶן ("olive tree," Arabic زَيْتُون), [Zethan], pr. n. m. 1 Ch. 7:10.

זָקֵחַ and **זָקֵן** f. **זָקָנָה** adj. *pure*; used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root **זָקַח**.

זָקֵחַ i. q. **זָקָנָה** [fut. **זָקָנָה**], TO BE *PURE* (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. زَكِّيٌّ, Syr. زَكِّيٌّ and id. The Greek ἄγιος, ἀγνός, and probably also the Lat. *sacer*, *sancio*, transp. *castus*, are from the same stock.)

PIEL, to make *pure*, to cleanse, e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, "how shall a young man cleanse his way?" i.e. maintain purity of life?

HITHPAEL for **חִתְפְּאֵל** to cleanse himself, Isa. 1:16. [The accent shews that this is not Niph. of **זָקֵחַ**. See Thes.]

[Derivative, **זָקֵנִים**.]

זָקֵנִים Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

זָקֵנִית fem. once, Job 28:17, *glass or crystal*. (Arab. زَجَاج, Syr. زَجَاجَةٌ id.) Root **זָקַח**. Compare **זָקֵן**.

זָקֵן m. [only with suff. **וֹ**], i. q. **זָקָנָה** *a male*, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

זָקֵן ("mindful"), [Zaccur], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

זָקֵן ("pure," "innocent"), [Zaccas], pr. n. m. see **זָקֵן**.

זָקֵן i. q. **זָקָנָה** (which see), TO BE *PURE*, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root **זָקַנְתִּים** ["also **זָקָנָה**"].

HIPHIL, to cleanse, to wash, Job 9:30.

[**NIPHAL**, see **זָקֵנִים** HITHPAEL.]

Derivatives, **זָקֵנִים** and **זָקֵנִית**, and pr. n. **זָקֵן**.

זָקֵר fut. **זָקַר** (Arab. زَكَرَ, Syr. and Ch. زَكَرَ, **meminisse**, *recordari*, *reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Leg. xii. 35, and Doederlein Lat. Synonyme und Etymologien,

i. 166 [“The origin seems to lie in the idea of *pricking*, *piercing*, comp. kindred **זָקָנָה**; whence **זָקָנָה** *virile*; ... the idea of memory then may come from that of *penetrating*, *infusing*, compare Ecc. 12:11. A different etymology was proposed by me in Monum. Phoen. p. 114, viz. that as in Athen. i. 1, **סְכַר** is written for **זָקָנָה** *memory*, perhaps **זָקָנָה** is primarily i. q. *to shut up*, and then *to keep*, *to preserve*; compare **שָׁמַר** No. 2. But the other view is favoured by the noun **זָקָנָה**.” Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by ? Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:43; ? Jer. 3:16; followed by ? Job 7:7; 10:9; Deu. 5:15. It signifies especially —(a) *to remember*, *to be mindful*, i.e. to retain in memory, Ps. 9:13; 98:3; 105:5, 49; 2 Ch. 24:22. Ex. 13:3, “**זָקְנָה אַתָּה הַיּוֹם**” “be mindful of this day;” 20:8. **זָקְרָבָה** *אַתָּה הַבְּרִית* to be mindful of the covenant, Gen. 9:15; Levit. 26:42; Am. 1:9.—(b) *to bear something in mind*, *to account*, *to consider* (bedenken). Deut. 5:15, “account that thou wast a servant in Egypt.” Deu. 15:15; 16:12; 24:18. Job 7:7, “**זָקְרָבָה רְאֵת**” “consider that my life (is) a breath.” Ps. 103:14.—(c) *to contemplate things called back to memory*, i.e. *recordari*. Ps. 119:55, “**זָקְרָבָה בְּלִילָה שְׁמָךְ**” “I remember thy name, O Lord, in the night.” Ps. 119:52; 143:5; 63:7.—(d) *to recollect*, *reminisci*, *ānāμpūnūkēi*, *in memoriam revocare*, *to call back to memory*. Opp. *oblivisci*. Gen. 40:23; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. **זָקְרָבָה עַל לֵב**). Often with the added idea of care, *again to care* for some one (i. q. **זָקְרָבָה**), Gen. 8:1; 19:29; 30:22.—(e) Followed by a dative of the person and an acc. of the thing, *to remember* something either for the advantage or the disadvantage of another, *jemandem etwas gebenken*; for good, Neh. 5:19, “**זָקְרָבָה לִי אֱלֹהִים לְטוֹבָה נָא**” “remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them).” Neh. 6:14; 13:22; for evil, 13:29.—(f) It is also referred to future things, like *reputare*, and *respicere*, *meminisse*, in the common expressions *respice finem*, *memento mori*. Lam. 1:9, “and she did not remember (meditate on) the end.” Isa. 47:7. Hence, *to meditate*, *to think on*, *to attempt* something, auf etwas denken. Job 40:32; **זָקְרָבָה לְלִחְמָה** denkt an den Kampf, i.e. to approach, to prepare the battle.

[“(g) *to make mention of* a person or thing, Jer. 20:9.”]

NIPHAL—(1) *to be remembered*, or *recalled to mind*, which is often equivalent to *to be mentioned*. Job 24:20, “**עַד לֹא זָקֵר**” “no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, זָכַר עַד "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28; Num. 20:9, **הַלְלוּ יְהוָה וְיִזְכְּרֻם** "those days (should be) remembered and kept." Psal. 109:14, and **לְקֹנֶני** "Num. 20:9, *to be remembered before God, to be recalled to his memory.* Followed by ל the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter e), *jemandem gedacht werden*, Eze. 18:22; 33:16.

(2) denom. from זָכֵר, *to be born a male*, Ex. 34:19 (Arab. ذَكْر IV. to bear a male).

HIPHIL [inf. with suff. הַזְכִּיר] —

(1) *to bring to remembrance before some one.* Gen. 40:14, **הַזְכִּיר תִּשְׁלַח** "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, **לְזִיכְרוֹן** "make mention to the nations." In the titles of Psalms 38 and 70, **לְזִיכְרֵךְ** "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) *to make mention of.* (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially *to make mention of with praise, to praise, to celebrate*, Ps. 45:18; 71:16; 77:12, e.g. שֵׁם יְהֹוָה שָׁמֵן זְכִיר Josh. 23:7; Ps. 20:8; Am. 6:10 (compare מִזְבֵּחַ בְּאָמֵן), Isa. 48:1; 63:7. Once used causatively, *to cause to be remembered, or celebrated*, Ex. 20:24.

(3) i. q. Kal, *to remember, to call to one's own mind*, Gen. 41:9; Isa. 19:17; 49:1.

(4) *to offer a memorial offering* (called זְמִינָה), Isa. 66:3.

(5) *to cause to be remembered.* Part. subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i.e. the recorder, historian, or superintendent of the annals of the kingdom, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called *Waka Nuvoish* [وَقْع نُوش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriae*.

Derivatives, the words immediately following; and also זָכָר, זָכָרָה, זָכָרָה.

זכר m. *a male*, as being he through whom the memorial of parents is continued [but see Thees. and

Ges. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זְכִירִים Ezra 8:4, seq. Compare זָכֵר Niphal No. 2, and זָכָר. (Arab. ذَكْر, Syr. حَسْبٌ, id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכֵר.]

זכר and זָכֵר (Ex. 17:14; Isa. 26:14; Pro. 10:7 where however other copies have Tzere, see J. H. Michaëlis, Nott. Crit.), with suff. זָכֵר m.

(1) *remembrance* (Ämbeten), Arab. ذَكْر. Exod.

17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) *a name by which any one is remembered*, i. q. שם. Ex. 3:15, זֶה שְׁמִי לְעוֹלָם וְהִזְכִּירְיָלְדוּ דָר שֵׁם "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הַזְכֵּר קָדְשָׁנוּ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) *praise, celebration*; Ps. 6:6; 102:13 (ذَكْر).

(4) *Zacher*, pr. n. of a man, 1 Ch. 8:31.]

זכר m. constr. זָכָרָה pl. זָכָרִים and נִזְכָּרִים.

(1) *memory, remembrance*, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. אֲבָנִי זְכָרוֹן memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. מִנְחָת זְכָרוֹן a memorial offering, Nu. 5:15; שָׁמֵן זְכָרוֹן to establish a memorial, namely by the procreation of children, Isa. 57:8. [?]

(2) *a memorial or memento*, ἀντόμητα (French *mémoire*). Exod. 17:14, זְכַבֵּב וְאַתָּה זְכַרְנָה "write this a memorial (that which shall cause to be remembered) in a book." קְפֵר זְכָרוֹן Mal. 3:16, and pl. קְפָרִים Est. 6:1, a book of memorials, annals, journals; comp. דְבָרָן; a memorial sign, Ex. 13:9.

(3) *the celebration of any particular day* (comp. the verb, Est. 9:28; Ex. 20:8); Lev. 23:34.

(4) i. q. שְׁלֵמָה a memorial sentence, ἀπόθετα, Job 13:12.

זכר ("celebrated," "famous," compare fame), [*Zichri*], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זכר (•) זְכִירִי & זְכָרִיה (•) ("whom Jehovah remembers"), pr. n. [*Zechariah, Zachariah*], (Greek *Zaxapias*) —

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B C 773, 2 Ki. 15:8—11.

(2) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. § No. 1), Zec. 1:1, 7; Ezr. 5:1, 6:14.

(3) of a son of Barachiah [Jeberechiah], cotemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 15 [?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, sed.

(5) of a prophet living at Jerusalem in the reign of Uzziah, & Ch. 26:5, etc.

[“אָלֵן” an unused root, perhaps i. q. אָלַת, אָלַת, אָלַת, to draw out; hence pr. n. יְהוָנֶן “Thes.”]

לְגַלֵּג an unused root, prob. i. q. Arab. **ذَلِكَجَلِيجٌ** (kindred with **לִזְהָבָה**), to draw out. Hence **מַלְגֵּגָה**, **מַלְגֵּגָה**, fork.

זָלֶת, *terror, trembling, Psal. 12:9.* Root נִזְלַת [“ἀπάξ λεγύμ. prop. a shaking, trembling, earthquake, see the root in Niphil. Hence *a storm, a tempest*. Ps. 12:9, “the wicked walk on every side, קָרוֹם זָלֶת לְבָנֵי אָדָם like the rising of a tempest upon the sons of men.” Ges. add.]

only in pl. שְׁאַלְלִים m. *shoots, twigs, sprigs*, from their trembling and quivering motion, Isa. 18:5. Root שָׁלַל, see especially Niphal. Comp. also שְׁלֹלִים סְנַכְּרִים סְלָלָהִים.

לְלִי answering to the German *schütteln*, *schütteln*, *schütteln*, *to shake* (kindred with לִי and the words there compared).

(1) to shake, to make tremble, see Niphal.

(2) to pour out, to shake out (hence, to lavish), (ausschütten, ausschütteln). Part. נִשְׁאָר a squanderer, a prodigal, Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, נִשְׁאָר "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. נִשְׁאָר. And as we only cast out and throw away those things which we count worthless, hence—

(3) *intrans.* *to be abject, worthless, vile.* Jer. 15:19; Lam. 1:11. (Arab. **ذل** id., **ذلة** ^{ذل}vileness, abjectness of mind. Syr. **بلى** to be vile.) See HIPH.

NIPHAL, נִזְלָה (comp. as to this form Lehrg. § 103, note 7), *to be shaken, to tremble*. Isai. 64:2, תִּזְלַחֲךָ "the mountains tremble before thy face." The passage, Jud. 5:5, is to be similarly understood, for נִזְלֵל is there used for נִזְלָה Lehrg. 103,

note 15. Well rendered by the LXX. ἐσαλεύθησαι (the root לְלַגֵּן agreeing in etymology with σάλας; ταλέων), and the Ch. and Syr. express the same (Arab. لَجَلَلْ لَجَلْ لَجَلْ لَجَلْ to shake the earth, لَجَلْ an earthquake). See מִלְגָלָה.

HIPHL (pointed according to the Chaldee form), הִפְלֵי causative of Kal No. 3, *to despise*. Lam. 1:8. [“See the root הִפְלָי.”]

ג. גָּזְלִים, גָּלוֹת [Derivatives]

לְעַלְ? an unused quadriliteral, i. q. **לִפְלִי** to be hot, the letter **ל** being inserted, compare Lehrg. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence—

אֲלָעַפָּה & אֲלָעֵף Pl. **תֹּת-** (Ps. 11:6; Lam. 5:10), *a violent heat*, especially of the wind, Ps. 11:6 (the wind called **السموم** *es simūm*, i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, λιμός αἴθοψ, Hes. Op. 361; **igneas famæ**, Quintilian. Declam. xii.; Arabic **نَارِ الْجُوع** *a fire of famine*, Hariri), also of indignation, Ps. 119:53.

נָלַץ an unused root. Ch. Pael to drop, i. q. **נָלַז**.
Hence—

צִלְפָח ("a dropping"), [*Zilpah*], pr. n. of the handmaid of Leah, Gen. 29:24; 30:9.

רָאֵב f. (from **רָאַב**)—(1) *counsel*, in a bad sense, Proverbs 21:27; 24:9; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) *wickedness, a wicked deed.* Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, נָגֵן נָגָן "this would be wickedness." Job 21:11; Eze 16:27; 22:9, 11.

(3) [*Zimmah*], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 22:12.

29.12. מִלְּמָדָה f. i. q. מִלְּמָדָה No. 1. Pl. מִלְּמָדָה (comp. Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word מִלְּמָדָה is Milrā. With the accent changed is, *I have purposed*, and the sentence runs more smoothly if rendered

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זָמַן?]

זָמָרָה f. [root זָמַר], pl. זָמָרִים (Nah. 2:3).—(1) a vine-branch, or twig, so called from being pruned (see the root זָמַר). Nu. 13:23; Isa. 17:10.

(2) generally a branch, or shoot. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsum*, see Strabo, xv. p. 733, Casaub.: τὰς δὲ ἐπρόδας ποιοῦνται πολὺν χρόνον οἵβδων μυρκίνων λέπτων δέσμην κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

זָמָן an unused quadrilateral, i. q. Arab. زَمْرَم onomatopoetic summen, to buzz, to murmur, to make a noise, to hum, whence زَمْرَجَ a noisy multitude. Hence—

זָמָנִים masc. pl. ("tribes making a noise"), [Zamzummims], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. גָּזִים.

זָמֵר m. Cant. 2:12, *the time of the pruning of vines* (of the form חֲרֵשׁ Lehrg. § 120, No. 5), from זָמַר. Well rendered by the LXX. καιρὸς τῆς τρυψίς. Symm. κ. τῆς κλαδεύσεως. Vulg. tempus puttationis. Others translate it, *the time of the singing of birds*, which is contrary to the use of the verb זָמַר, especially קְפִילָה.

זָמִיר (Isa. 25:5), pl. זָמִירִים a song. Ps. 119:54; 2 Sa. 23:1; especially a hymn, a song of praise. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); a triumphal song [of oppressors], Isa. 25:5. Root זָמַר, especially Pi.

זָמִירה ("song"), [Zemirah], pr. n. m. 1 Ch. 7:8.

זָמָן pret. זָמַן and זָמַנָּי, fut. זָמַנוּ, pl. זָמָנוּ for זָמַנוּ (see Gr. § 57, note 11 [§ 66, note 11]; Lehrg. p. 372; for the root זָמַן, which some propose, is altogether fictitious). [In Ges. ado. "to meditate, to have in mind, to purpose; Arab. سَمَّ id. It seems to come from the idea of murmuring or muttering, i. e. the low voice of persons talking to themselves or meditating; comp. זָמַר to murmur, also נָגַד, נָגַדְתָּ."

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly to tie, to bind, i. q. the kindred זָמַן, and Arab. زَمَنْ to bind, to tie together, whence زَمَانْ a cord. Hence tropically—(1) to lie in wait, to plot, followed by ?, Ps. 37:12; to purpose, or meditate evil, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, to meditate something, to propose to oneself, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16. סְפִיחָה שְׁלָחָה וְעַמְּלָה "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it:" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root זָמַן. Allusion is made to this origin in Job 17:11, אָלֶב "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim. t. i. p. 90: شَدَ حَزَامَ الْحَزَمْ he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb سَمَّ to purpose to himself, to intend.

Derivatives, מִזְמָה, מִזְמָה, and זָמָם.

זָמָן m. a counsel or purpose in a bad sense, Ps. 140:9.

זָמָן unused in Kal, kindred to the root זָמַן to APPOINT. [In Sam. Pent. Gen. 11:6, where the Heb. has זָמַנוּ.]

PIEL זָמַן id. very frequently used in Chaldee.

PUAL, plur. part. עַמְּלִים קְרַבְתִּים Ezr. 10:14; Neh. 10:35, and לְמִצְמָנִים 13:31, times appointed or stated. Hence—

זָמָן plur. זָמָנוּ m. time, especially a stated time (Arabic زَمَانٌ time. Syr. زَمَانٌ id.), Ecc. 3:1, זָמָן לְכָלָל זָמָן "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient נָעַם. [This remark (omitted in Thes.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

זְמַלֵּה Chald. Pael, *to appoint, to establish, to prepare.*

HITHPAEL *to agree together*, properly to appoint for each other time and place, Dan. 2:9 קְרִיָּה. Comp. Am. 3:3 Targ. The כתיב is to be read חֲמַתָּה, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan [“and this reading is to be preferred, as being the more unusual”].

זְמַנָּה & **זְמַן** emphat. st. נְמַנָּה plur. נְמָנִין m. Chald. (1) *time, a set time.* Dan. 2:16, קָה יָמָנָה “at the same time;” 3:7, 8; 4:33. עד זְמַן עַתָּה “until a time and season;” 7:12. Used of holy times (feast days), Dan. 7:25. Compare No. 3.

(2) pl. *times, vices* (Male). Dan. 6:11, תְּלִיחָה three times (to be compared with the corresponding English expression *three times*. Also תְּלִיחָה and Arab. قَتْ, time, pl. times, vices).

זְמַר [“properly it would seem ‘TO PLUCK’], TO PRUNE, especially the vine, Lev. 25:3, 4. Hence חֲמַרְתָּה snuffers. (Arab. زَمَرَ; to prune a vine, the letters מ and צ being interchanged).

NIPHAL pass. Isa. 5:6.

PIEL זְמַר—(1) *to sing*, properly (as has been well observed by Albert Schultens and Bishop Lowth), *to cut off* the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare قُرْيَضْ a song, properly a discourse divided, from قَرْصَنْ to cut, to cut off. Arab. زَمَرْ; I. and II.; Syr. زَمَرْ and زَمَرْ; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) *to play on a musical instrument* [or to sing so accompanied], ψάλλειν. Ps. 33:2; 71:22.

(3) *to dance* (Arabic زَمَرْ), which is also done according to rhythmical numbers, and is connected with singing and music (comp. פְּלִיאָה and פְּלִיאָה). Hence זְמַרְתָּ. [It may be questioned whether זְמַרְתָּ ever really meant *to dance*; this signification seems to be merely imagined in order to connect זְמַרְתָּ with its root.]

Derivatives, מִזְמָרָה, מִזְמָרָה, מִזְמָרָה, מִזְמָרָה, and also those which immediately follow.

זְמָרָה [emph. זְמָרָה] m. Chald. *music of instruments*, Dan. 3:5, 7, 10, 15.

זְמָרִי m. Chald. *a singer*, Ezr. 7:24.

זְמַרְתָּ m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its *leaping* (see זְמַר Piel No. 3), like זְמַרְתָּן from זְמַרְתָּן (Arab. زَمَرْ) *to leap as a goat.*

זְמַרְתָּה f. *singing, or music.*—(a) vocal, Ps. 81:3; 98:5.—(b) instrumental. Amos. 5:23. Meton. זְמַרְתָּה הַגְּדוּלָה song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek δοῖδιμος, celebrated in songs, i. q. celebrated.

זְמַרְתִּי masc. (“celebrated in song,” δοῖδιμος, “celebrated”), [Zimri], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. Ζαμβρί.—(2) of the capt. of the Simeonites, Nu. 25:14.—(3) 1 Chr. 2:6.—(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from זְמָרָה for זְמָרִי. Jer. 25:25.

זְמָרָן (id.), [Zimran], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps Zabram, a regal city according to Ptolemy between Mecca and Medina is to be compared with this. Compare זְמָרָה No. 5.

זְמָרָה f. i. q. זְמָרָה song, meton. *the object of song, or praise.* זְמָרָה אֱלֹהִים “Iehovah is my strength and my song,” Ps. 118:14; Isa. 12:2.

זְמָרָה m. pl. זְמָרָה species. As to its origin see under the root זְמַר. Ps. 144:13, זְמָרָה of every kind. 2 Ch. 16:14. (Chald. and Syr. id.)

זְמָרָה Chald. id. Dan. 3:5, 7, 10, 15.

זְמָרָה Pl. זְמָרָה, constr. זְמָרָה THE TAIL of animals (Arab. زَمَرْ and زَمَرْ, Syr. زَمَرْ, id. The verb زَمَرْ to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, *extremity, the end* of any thing. זְמָרָה שְׁנִי זְמָרָה קָאָזִים “two ends of fire-brands,” Isa. 7:4. Also *something vile, or contemptible*, especially as opposed to רָאשָׁה Deu. 28:13, “Jehovah will make thee the head and not the tail;” verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose אַنְفָס וְذַنְבָּס nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

PIEL זְמַרְתִּי properly *to hurt, or cut off the tail*, hence figuratively *to smite, or rout the rear of a host* (Arab. ذَنْب, Greek οἰρά, οἴραγε). Deut. 14:18; Josh. 10:19. Denominative verbs derived from the names of members of the body often have the

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrg. p. 257, and Ewald's Hebr. Gram. p. 200.

נָגַד fut. **נָגַד** apoc. **נָגַד**—(1) TO COMMIT FORNICATION. (Arab. **نَجَدَ**; *coivit*, to commit fornication; Syr. **لُجَادَ** id.; Æth. **Νούνης**; although Nun is retained in **Τέλετής**: semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless **בְּ** in this place is *with*); also followed by **בְּ** (to commit fornication *with*), Eze. 16:17; **בְּ** Eze. 16:26, 28; very often followed by **לִפְנֵי**, prop. *to go a whoring after, to follow a paramour*, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, **בְּ** is put before the husband *from whom* the adulteress departs in committing whoredom, *against whom* she transgresses, Ps. 73:27; **בְּ** **מִתְּנִשְׁתָּה** Hos. 1:2; **בְּ** **מִתְּנִשְׁתָּה** Hos. 1:12, and **לִפְנֵי** Eze. 23:5 (comp. Num. 5:19, 29); **בְּ** **מִתְּנִשְׁתָּה** Hos. 9:1, and **בְּ** Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i. e. whilst she had a husband, she thus transgressed against him). Part. **נָגַד** a harlot, whore, prostitute, Gen. 38:15; Deut. 23:19, and more fully **וְנָגַדְתָּה** Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand a hostess, a keeper of a house of entertainment, from **מִלְאָה** to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by **לָקֶח** (comp. Arab. **أَنْجَدَ**; for **أَنْجَدَ**; a whoremonger).

(2) It is very often used figuratively — (a) of *idolatry*, [*to go a whoring after strange gods*,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:33; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is יָגַד אֶלְלוֹת אֶחָדִים to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, יָגַד מִתְהַלֵּת אֶלְלוֹ to go a whoring, departing from one's own God, see above. The expression also is used יָגַד אֶתְנָה אֶתְנָי הַגּוֹן to go a whoring after (i. e. imitating) the gentiles, Eze. 23:30.—(b) of superstitions connected with idolatry: יָגַד אֶתְנָה הַאֲכֻבּוֹת to go a whoring after (following) necromancers. Levit. 20:6.—(c) of

the commerce of gentle nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and יְמִינָה.

PUAL הַמִּתְּבָא pass. Eze. 16:34.

HIPHIL הִפְלִי fut. apoc. וַיַּעֲשֵׂה — (1) to seduce to fornication, Ex. 34:16; to cause to commit fornication, Lev. 19:29.

(2) intrans. like Kal, properly to commit formalization, Hos. 4:10, 18; 5:3.

פִּזְנוֹת, זָנָהִים, זָנָהִיִּם

צַדְעָה (perhaps, "a marsh," "a marshy place," comp. צַדְעִי Hiph. ["stinking"], [*Zanoah*], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now *Zdā'ah*,
زاوٰع Rob. ii. 343.]

m. pl. (from יָגַד with the addition of a formative נ, like יְמִינָה from יְמִין, נְאָזֶן from פְּנִימָה, see Lehrg. page 508).

(1) *whoredoms, adulteries*, Gen. 38:24. Hos. 1:2; “אָשָׁת נְגָמִים חֲלֵי וּגְנִים” a whorish wife and bastard children.” Hos. 2:6; 4:12; 5:4. Hos. 2:4, “וְתַהֲרֵךְ זָנִיתֶךָ מִפְנֵיהֶךָ” and let her remove her adulteries (i.e. *vultus protervus*; compare Hor. Carm. i. 19, 7, 8) from her face” (comp. Eze 6:9).

(2) Used figuratively—(a) of *idolatry*, 2 Ki. 9
22.—(b) of *commerce* with foreign nations, Nah.
3:4; compare the verb, Isa. 23:17.

וְגַנְגֵת f. plur. (**וְגַנְגִּתָּה**) (from **גַּנְגֵת**, *fornications, whoredoms*, always used figuratively—(a) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9 Hos. 4:11.—(b) of any want of fidelity to God, e.g. that of a complaining and seditious people, Nu. 14:33.

תְּגַזֵּן—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see HIPHIL. (So the Arab. زَنْخَنَ, سَنْخَنَ. Kindred roots are תְּגַזֵּן, תְּגַזֵּן, תְּגַזֵּן ^{zgzn} turbid or muddy water; and in Greek, *táγγος* and *ταγγήν*, rancidity, *ταγγός*, rancid; also, *σικχός*, causing loathing, *σικνάτων*.)

(2) Metaph. to be abominable. Hos. 8:5, תְּמִימָה שְׁמַרְתָּךְ “O Samaria, thy calf is an abominable thing.” Also transitively, to loathe, to spit out, to reject (comp. מִתְּנִזֵּן). Hos. 8:3; יְנִזְעֵל תֹּבֵד “Israel has rejected that which is good;” often used of Jehovah rejecting a people, Ps. 43:2; נִזְחַמְתָּ לְפָנֶיךָ “why hast thou cast me off?” Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by מִן to thrust away from any thing. Lam. 3:17, וְנִזְחַמְתָּ מִלְּפָנֶיךָ “thou

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

HIPHIL—(1) like Kal No. 1, pr. *to emit a stench*. Isa. 19:6, תַּהֲרֹת הַמִּינְחָה “the rivers shall stink,” i. e. they fail and become shallow. LXX. ἐκλειψούσιν οἱ ποταμοί. Vulg. *deficient flumina*. (The form is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, תַּהֲרֹת and תַּהֲרֵת, the latter being a Chaldaism.)

(2) i. q. Kal No. 2, *to reject, to cast away*, 1 Ch. 28:9; followed by יְהוָה 2 Ch. 11:14; causat. [*to render stinking, i. e. to pollute, or] to profane*, 2 Ch. 29:19.

Derivative, תַּהֲרֵת pr. n.

תַּהֲרֵת an unused root, prob. i. q. Arab. سُن (kindred to the Hebrew תַּהֲרֵת), *to form, to put into shape*; whence سَن form, appearance, سَنْ rule, mode. Hence Heb. תַּהֲרֵת kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs תַּהֲלֵל.

תַּהֲרֵת unused in Kal. Syr. מְלַכֵּת to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. زَقْقَة. The original idea is that of *binding together*, comp. Arab. زَقْقَة to bind beneath, Syr. مَلَكَة a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. مَلَكَة, قَنْزَنْ); sich zusammenziehn gum Sprunge, sich festschnellen; also used of shooting an arrow. [“Compare מְלַכֵּת.”]

PIEL, *to leap forth very violently*, spoken of a lion, Deut. 33:22. [“LXX. ἐκπηδήσεται, in other MSS. ἐκπηδήσει. Kimchi לְגַלְגַּל.”]

Hence מְלַקְתִּים for מְלַקְתִּים· arrows, also לְגַלְגַּל for לְגַלְגַּל [and מְלַקְתִּים].

תַּהֲרֵת f. *sweat, the effect of violent motion* (from the root תַּהֲרֵת, whence the Tzere is impure). [In Thes. derived from תַּהֲרֵת], Gen. 3:19; elsewhere there is also תַּהֲרֵת. (Talmud. תַּהֲרֵת sweat, תַּהֲרֵת to sweat, Syr. حَدَّسَ sweat, whence a new verb حَدَّسَ, to sweat.)

תַּהֲרֵת f. formed by transposition of letters from תַּהֲרֵת (like תַּהֲרֵת for תַּהֲרֵת) trouble [“prop. shaking, agitation, i. e. oppression, maltreatment”], Deut. 28:25; Eze. 23:46; כְּתִיב, and Jer. 15:4; 24:9; 29:18; 34:17; קְרִיבָה.

תַּהֲרֵת (“disturbed”), [Zaavaan], pr. n. m. Gem 36:27; 1 Ch. 1:42.

תַּהֲרֵת m. [“properly adj.”], (from the root תַּהֲרֵת), a little, Job 36:2, like μικρόν: a word which imitates the Chaldee.

תַּהֲרֵת Ch. little, Dan. 7:8, i. q. Heb. תַּהֲרֵת, see the root תַּהֲרֵת.

תַּהֲרֵת i. q. תַּהֲרֵת TO BE EXTINGUISHED, occurs once in—

NIPHAL, Job 17:1, where three MSS. [“of Kennicott, and nine of De Rossi”] have the usual form נְדֻעַת.

תַּהֲרֵת fut. מְתַהֲרֵת Nu. 23:8, and מְתַהֲרֵת Proverbs 24:24 (Arab. رَجَمْ Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, schäumen, the English *to foam, to skin*, the French écume, comp. also תַּהֲרֵת), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4 Zec. 1:12, שְׂעִיר יְהוָה אֲשֶׁר צָמַת הָרָה “the cities of Judah which have borne thy anger” (lit. “which thou hast been angry with”). Isaiah 66:14; followed by תַּהֲרֵת Dan. 11:30. Part. מְתַהֲרֵת Prov. 22:14.

(2) to curse, with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

NIPHAL, as though it had been the passive of Hiphil to be made angry, to be enraged, to be provoked to anger. Proverbs 25:23, בְּזַעַקְתִּים “an enraged countenance,” i. e. one that is morose. Vulg. *facies tristis* (comp. תַּהֲרֵת). Hence—

תַּהֲרֵת m.—(1) [“properly foam, so used perhaps Isaiah 30:27; hence fierceness,”] anger or indignation, especially the wrath of God as shown in the infliction of punishment; punishment sent from God (όργη), [“always in this sense, except Hos. 7:16”], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. קִיּוֹם עַם in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, עַתָּה תַּהֲרֵת “until the punishment sent from God be completed;” comp. Dan. 8:19.

(2) rage, insolence. Hosea 7:16, קְרָבָה לְשָׁנָן “because of the insolence of their tongue.”

תַּהֲרֵת fut. A.—(1) TO BE ANGRY, followed by תַּהֲרֵת Prov. 19:3; מְתַהֲרֵת 2 Chron. 26:19. (The original idea is either that of foaming, the same as תַּהֲרֵת, compare the words of which the syllable sap is the common stock, see תַּהֲרֵת; or else that of burning, compare Syr. حَفَّ Ethpe. to be burned, and the quadrilateral תַּהֲרֵת.)

[“The primary signification is either to *breathe*, to snuff up, (Sam. יָבַע id. comp. Ch. נָבַע a strong wind,) or else, to *burn*.”]

(2) to be sad, to fret, to be morose (as to the connection of ideas see under the root בָּאֵץ). Part. מָבָאֵץ sad, Gen. 40:6, i. q. מָבָאֵץ verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. σκυθρωός, comp. Matt. 6:16). Hence—

מָבָאֵץ m. adj. *angry, enraged.* 1 Ki. 20:43; 21:4, and—

מָבָאֵץ with suff. הַמָּבָאֵץ m. *anger, rage,* 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

מָבָאֵץ fut. מָבָאֵץ; imp. מָבָאֵץ inf. מָבָאֵץ i. q. מָבָאֵץ (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand מָבָאֵץ, מָבָאֵץ is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, صَرْعَى and زَرْعَى, also زَرْعَى), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. לְמָבָאֵץ is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; לְיַד Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. לְמָבָאֵץ is prefixed to the cause of complaint, Jer. 30:15; ל Isa. 15:5; Jer. 48:31; צְלָמָנִי 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, מָבָאֵץ לְמָבָאֵץ מָבָאֵץ “(how long) shall I cry unto thee concerning violence?” comp. Job 19:7.

NIPHAL, the passive of Hiphil. No. 3, to be called together, Jud. 18:22, 23; hence to assemble selves, 1 Sa. 14:20; Jud. 6:34, 35.

HIPHIL.—(1) i. q. Kal, to cry out, but properly to occasion a cry, Job 35:9; to proclaim; used absol. Jon. 3:7.

(2) to call, to call upon, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, to call together, to assemble, 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

מָבָאֵץ Ch. to cry out, Dan. 6:21.

מָבָאֵץ m. an outcry, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

מָבָאֵץ f. an outcry, especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively,

as Genesis 18:20, כָּרְםֵת תְּבַעֲבָה “the cry concerning Sodom.”

מָבָאֵץ an unused root. Aram. מָבָאֵץ, מָבָאֵץ to be little, i. q. Heb. מָבָאֵץ. Comp. under מָבָאֵץ. Hence מָבָאֵץ Heb. and Ch., مָבָאֵץ.

מָבָאֵץ an unused root (whence מָבָאֵץ pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock *sap, sp* as מָבָאֵץ, מָבָאֵץ, שָׁמֶן, سَمَن, Arabic سَمَن, سَمَن.

מָבָאֵץ to flow, to become liquid, and מָבָאֵץ, to become liquid, to melt into drops; in western languages, σπίω, spuo, spuma, sapo, sapo; speyen, Speichel, Gaft, etc. [In the Thes. מָבָאֵץ is referred to מָבָאֵץ as its root, hence this supposed root is altogether omitted.]

מָבָאֵץ an unused root. Arab. مَفْرُزٌ to diffuse a sweet smell, as a garden. Hence—

מָבָאֵץ (‘sweet smell’), [Ziphron], pr. n. of a town in the north of Palestine; once Nu. 34:9.

מָבָאֵץ f. pitch, Ex. 2:3; Isa. 34:9. Arab. زَفَتٌ, Aram. זָפָתָה, נָזְבָּנָה; but also נָזְבָּנָה, from the root נָזְבָּנָה, which see. [In the Thesaurus this word is referred to נָזְבָּנָה (like נָזְבָּנָה from נָזְבָּנָה), as having the idea of liquefaction or dropping.] In Arabic נservile passes into a radical letter; see חַתְּלָה.

I. מָבָאֵץ or מָבָאֵץ, only in the plur. מָבָאֵצִים (for מָבָאֵצִים), from מָבָאֵץ to shoot an arrow), arrows, especially as ignited, Pro. 26:18. Also found in the form מָבָאֵצִים, which see.

II. מָבָאֵץ or מָבָאֵץ, only in the pl. מָבָאֵצִים, fetters, chains, from the root מָבָאֵץ No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. מָבָאֵץ id., also in the Talmud מָבָאֵץ). See מָבָאֵץ. [In Thes. this word is derived from the root מָבָאֵץ in the sense of binding.]

מָבָאֵץ comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. نَقْنَقَة chin; نَقْنَقَة beard or chin.) Hence—

מָבָאֵץ fut. מָבָאֵץ to be old, to become old, to grow old (properly to have the chin hanging down, from מָבָאֵץ, like فَقِنَقَة an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex, senectus*, which others have absurdly taken as used for *seminex*). This word, how-

ever, is used not merely of decrepit, but also of vigor, as old age, Gen. 18:12, 13; 19:31; 24:1; 27:1; 1 Sa. 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between זָקֵן and its synonyms זָקֵן, זָקֵנִישׁ, זָקֵנִי, see those words.

HIPHIL, intrans. *to be old, to become old* (as if to contract old age, comp. זָקֵן ["in Heb. Gr. § 52. 2, note"], Job 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

זָקֵן constr. זָקֵן Gen. 24:2, pl. זָקֵנִים m. *an old man* ["either put as an adj. with a subst., as אָבִיכֶם 'the old man your father,' Gen. 43:27, or alone as a subst., as Gen. 19:4, etc." Thes.], Gen. 18:11; 19:4; 25:8; followed by זָקֵן older than some one. Job 32:4, פְּנֵי זָקֵנִים תְּמִימָה לִימָם "for they were older than he;" פְּנֵי זָקֵנִים מִצְרַיִם, תְּמִימָה לִימָם, אֲלֹהָיִם, תְּמִימָה לִימָם the elders of Israel, of the city, of Egypt, i. e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3, 4, 6; 22:15, 17, 18. (The use is similar of the Arab. شَيْخ sheikh, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Sieur*, Spanish *Señor*, Engl. Sir, all of which are from the Latin *Senior*; as Germ. *Graf*, is properly i. q. gray, franco, grey-headed. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i. e. a man of very high eminence; and men of the same rank address each other "O my elder brother!") Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זָקֵנוֹת Zec. 8:4.

זָקֵן m. *old age*, Gen. 48:10.

זָקֵן f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

זָקֵנִים m. pl. id., Gen. 21:2, 7; 44:20. זָקֵנִים a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrg. § 122, No. 13.)

זָקֵנִי TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. צָהַב id.)

זָקֵן Ch. *to raise up, to hang*, e. g. a criminal on a stake set up. (Syr. צָהַב to crucify.) Ezr. 6:11. [Note. "זָקֵן applies in this passage to the man, not to the wood."]

זָקֵן—(1) *to tie fast, to bind* (Chald. פְּנֵן id.), whence פְּנֵן and פְּנֵן bonds. [This meaning in Thes. is wholly excluded.]

(2) *to squeeze through a strainer, to strain*, hence *to refine*—(a) wine (see PUAL, comp. Arab. زَرَقَ)

زָקֵן wine newly pressed out).—(b) metals, Job 26:1. With this signification agree σάκκος, σάκος, sackcloth, a strainer; σάκκεω, σάκκειν, σάκκιζειν; Lat. *saccus*, *saccare*; Hebr. פְּנֵן; and the same stock is found in שְׁכֵן, seigen, seigern, sidern, properly used of metals.

(3) *to pour, to pour out, in a general sense, like the French couler, and the Latin clare*, Job 36:27.

PIEL פְּנֵן *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence זָקֵן No. II. [In Thes. derived from זָקֵן.]

זָקֵן a stranger, an enemy; see the root זָקֵן No. II.

זָקֵן m. border, edge, wreathed work, crown around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. גְּלָגָל neckchain, collar. Root זָקֵן No. I.

זָקֵן f. for נָאָה once Nu. 11:20, *loathing*. Vulg. *nausea*, from the root נָאָה, which see.

זָקֵב unused in Kal, i. q. Syr. צָהַב to MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated*. In Corr. Gesenius compares Ch. Ithpeal *to pour out, to flow off, or away*; whence גְּבֻשׁ gutter; and by transpos. צָהַב; Arab. مَزَبَبَاب channel.] It once occurs in—

PUAL, used of rivers, בָּשַׂת יְזָקֵב at the time when they become narrow ["what time they flow off, they fail, i. e. when the waters flow off, the streams dry up"], Job 6:17. Rightly compared with Arabic مَزَبَبَاب a narrow channel.

זָקֵב (probably for זָקֵב בָּבָל "scattered to Babylon," or for זָקֵב בָּבָל "born at Babylon"), pr. n. *Zerubbabel* (LXX. Ζωρβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

זָקֵב an unused root. Chald. to prune trees; to clear them of leaves and branches. זָקֵב the luxuriant growth of trees. Whence—

זָקֵד [Zered, Zared], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moa' (Deut. 2:13, 14).

Targ. Jonath. *brook of willows*, compare גִּילְעָדִים חֲשֵׁכִים “*shades of Gilgal*” (Num. 32:8), Isa. 15:7.

נָפַל fut. נָפַת, apoc. נָפַת.—(1) TO SCATTER, TO DISPERSE (Arab. نَفَرَ) to disperse e. g. dust by the wind, II to winnow. Syr. and Chald. נָפַת, נָפַת. Kindred verbs, all of which have the sense of scattering, נָפַת, נָפַק, נָפַק No. II, also נָפַת, Arab. نَفَرَ to sow. In the Indo-Germanic languages corresponding words are Sanscr. *stri*, to scatter, *sēro*, and with the addition of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out, *stropēw*, *streuēn*, *sterno*; *strepēw*, *spargo*, Goth. *spreihān*, Germ. *sprühen*, *Spreu* [English to strew]). Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) to winnow, Isa. 30:24; Jer. 4:11; Ruth. 3:2, מִנְהָה הַיְהָ אֶת־גָּזַן הַשְׂעִיר “behold he winnows his barn floor of barley.” Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze. 5:2.

(3) to spread out generally, whence נָפַת a span. NIPHAL to be scattered, Eze. 6:8; 36:19.

PIEL נָפַת.—(1) to spread abroad, Pro. 15:7, hence to scatter, to disperse, e. g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, “a king ...scatters away all evil with his look.”

(2) to winnow, Pro. 20:26; and hence to winnow out, to shake out, and thus to examine thoroughly. Ps. 139:3; וְתַבְשֵׁל וְתַבְשֵׁל “thou hast searched me in my walking and in my lying down.” Jerome *eventilasti*. LXX. *ἰξιασας*. (The figurative signification is found in the Arabic نَفَرَ to know.)

PUAL, to be scattered, Job 18:15; to be spread out, Pro. 1:17 As to the form נָפַת Isa. 30:24, which some place here, it is the participle of Kal used impersonally, and נָפַת Ps. 58:4, is from the root נָפַת.

Derivatives, מָנוֹרָה, מָנוֹרָה, בָּרָת.

עַרְבָּה f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:15, 22, especially in the signification No. 2. Comp. Lehrg. p. 470), m. pl. עַרְבָּה and עַרְבָּה.

(1) an arm, Isa. 17:5; 40:11; especially the fore arm, as in Lat. *brachium kar' ἐξοχήν* (differing from עַרְבָּה *lacertus*), Job 26:2; in animals the fore leg, shoulder, βραχίων, Nu. 6:19; Deut. 18:3. (Arabic عَرْبَة, Aram. עַרְבָּה, عَرْבَة, حَدْنَى, حَدْنَى, an arm, also a cubit, from the root עַרְבָּה No. 1). عַרְבָּה a stretched out arm, a gesture of threatening applied to a people ready for battle [“ascribed to God”], Exod. 6:6; Deu. 4:34; Eze. 20:33, 34; similarly עַרְבָּה עַרְבָּה Job 38:15.

(2) Figuratively —(a) strength, might, power,

2 Ch. 32:8, עַרְבָּה “human power.” Ps. 44:4; Job 40:9, עַרְבָּה “the strength of his hands;” Gen. 49:24. Hence military force, an army, Dan. 11:15, 22, 31.—(b) violence, Job 35:9. עַרְבָּה “a violent man;” Job 22:8. Here the phrase belongs to break the arm of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. عَصْدَه).—(c) strength imparted to another in aiding him, hence help, aid. Ps. 83:9; Isa. 33:2 (like the Arab. عَصْدَه Pers. بَارِعٌ an arm, also aid; Syr. حَدْنَى son of arm, i. e. helper; see farther on the place referred to in Isaiah), hence a helper, a companion, Isa. 9:19 (comp. Jer. 9:19, where for this word is found עַרְבָּה). LXX. Cod. Alex. ἀδελφός. עַרְבָּה is the same word with Aleph prosthetic.

עַרְבָּה m. (verbal of Piel, from the root עַרְבָּה of the form פִּתְבַּח) that which is sown, Levit. 11:37; plur. עַרְבָּה things sown, garden herbs, Isa. 61:11.

עַרְבָּה m. quadril. formed from the root עַרְבָּה a violent shower, Ps. 72:6. Syr. حَدْنَى a shower. Talmud. עַרְבָּה וְזַרְבָּה רְמִינָה sprinklings of water, drops.

עַרְבָּה tied together, girded, from עַרְבָּה (which see); the first radical being inserted in the last syllable, as in the word עַרְבָּה, once Pro. 30:31, עַרְבָּה פְּתַחְנָמִים “girt in the loins,” by which a war horse is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t. i. p. 102. Schultens. ad h. l. Joh. Simonis understands it of a Zebra, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean a greyhound [“others understand a wrestler, see Talm. Hieros. Taanith, fol. 57; Maurer ad h. l.”].

עַרְבָּה fut. עַרְבָּה.—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60:1, 2; Deut. 33:2. (It properly means to scatter rays, comp. the kindred words עַרְבָּה, עַרְבָּה). This root is variously changed in the cognate languages; hence in Arabic and Æthiopic شَرْق شَرْق, in Aramaic עַרְבָּה, عَرَبَة.

(2) It is figuratively applied—(a) to leprosy breaking out in the skin,—(b) in the derivatives also to a fetus breaking forth from the womb (see עַרְבָּה and

Gen. 38:30), and—(c) to a plant springing up, i. q. **תְּרֵם**, see **אָזֶן**.

Derivatives, **זָרָה**, **אָזֶן**, **מִזְרָח**, pr. n. **מִזְרָחִיָּה**, and the words immediately following.

זָרַח suff. **זָרַחַ** m.—(1) *a rising of light*, Isa. 60:3.

(2) [Zerah, Zarah], pr. n.—(a) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(b) of a son of Reuel, Gen. 36:13, 17.

—(c) m. Num. 26:13, in other places called **זָרָה**.—

(d) 1 Ch. 6:6, 26.—(e) [“A king or leader of the Ethiopians, who invaded Judah in the reign of Asa”], 2 Ch. 14:8. Gr. *Zapá*.

זָרְחִיתִים [Zarhites], patron. from **זָרַחַ** No. 2, a., Nu. 26:13, 20. See **אָזֶן**

זָרְחִיה (“whom Jehovah caused to rise,” see **תְּרֵם** No. 2, b), [Zerahiah], pr. n. m.—(1) 1 Chr. 5:32; 6:36; Ezr. 7:4, for which **זָרְחִיה** occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

[“**זָרִים** i. q. **תְּרֵם** (see Thes.) *a violent shower, inundation, bursting of a cloud*. Isa. 1:7; **קָטְבָתָה** “as the desolation of an inundation,” or overwhelming rain. See in partic. 2.—Root **תְּרֵם**.”]

זָרַם TO FLOW, TO POUR ITSELF OUT, i. q. **תְּרֵם**, which see; followed by an acc. to inundate, to overwhelm, to bear away, Ps. 90:5.

• **POEL**, to pour out, with acc. Ps. 77:18. Hence—

זָרָם a shower, storm of rain, storm, Isa. 4:6; 25:4; 28:2; **תְּרֵם** **תְּרֵם** “a shower with hail-storm.” **זָרָם** קָרָם a violent storm, which throws down walls, Isa. 25:4.

זָרְמָה fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

עַלְעָלָה fut. **עַלְעָלָה**.—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable under the root **תְּרֵם**. From the kindred signification of *expanding*, is derived **עַלְעָלָה** an arm, like **תְּרֵם** a span, from **תְּרֵם**. A secondary root, and derived from **עַלְעָלָה**, **עַלְעָלָה** to attack violently, to seize, IV. to take in the arms.

(2) Especially, to scatter seed, to sow (Arabic **عَلَى**, Syr. **عَلَى**, Eth. HCO: id.). Constr.—(a) abso. Job 31:8; Isa. 37:30.—(b) with an acc. of the seed sown (e.g. **מִתְּרֵם** **עַלְעָלָה** to sow wheat), Jer. 12:13; Hag. 1:6; Lev. 26:16; Eze. 11:6.—(c) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer.

2:2, **לֹא תְּרֵם** לֹא **תְּרֵם** “a land not sown.”—(d) with acc. both of the seed and the field. Lev. 19:19, **לֹא תְּרֵם** **לֹא תְּרֵם** “thou shalt not sow thy field with divers kinds.” Deut. 22:9; Isa. 30:23; Jud. 9:45.

To scatter seed is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how “God could be just, and yet the justifier,” had not then been manifested.] A little differently, Hos. 10:12, **לֹא תְּשֻׁבָּה** **לֹא תְּשֻׁבָּה** “sow for yourselves according to righteousness, reap according to the mercy (of God).” Ps. 97:11, **אָרוּץ לְצִדְקָה** **לְצִדְקָה** “light (i.e. happiness) shed abroad (is prepared) for the righteous.” To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) to sow, i. q. to plant, with two acc. Isa. 17:10. **NIPHAL**—(1) to be scattered, Eze. 36:9.

(2) to be sown. Lev. 11:37. Figuratively, Nah. 1:14, “there shall be sown no more of thy name,” i.e. thy name shall be no more perpetuated.

(3) to be sown, spoken of a woman, i.e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of **KAL** No. 2, Isa. 40:24.

HIPHIL—(1) to bear seed, as a plant. Gen. 1:11, **עֲלֹה** **עֲלֹה** **מִתְּרֵם** **עֲלֹה** comp. verse 29, where there is in the same context, **עֲלֹה** **עֲלֹה**.

(2) to conceive seed, speaking of a woman; to be made fruitful, Lev. 12:2; comp. **NIPHAL**, No. 3.

Derivatives, besides those which immediately follow, **עֲלֹה** (**עֲלֹה**), **עֲלֹה**, **עֲלֹה**, **עֲלֹה**.

עַלְעָלָה const. id.; once **עַלְעָלָה** Nu. 11:7, with suff. **תְּרֵם**, pl. with suff. **תְּרֵם** **עַלְעָלָה** (1 Sa. 8:15).

(1) prop. *sowing*; hence *seedtime, the time of sowing*, i.e. winter, Gen. 8:22; Lev. 26:5; also, *a planting*, Isa. 17:11 (compare the root No. 3).

(2) *seed*, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, *harvest, field of grain*, 1 Sa. 8:15; *the produce of fields*, Job. 39:12; Isa. 23:3.

(3) *semen virile*, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, **NIPHAL**, No. 3; **HIPHIL**, No. 2); *henos*—(a) *offspring, progeny, descendants*, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, בָּנָי אֲנָשִׁים “male offspring.” [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that בָּנִי is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, “thy head,” which can in no sense apply to any but Christ individually, who became incarnate, “that by means of death he might destroy him that had the power of death, that is the devil.”] בָּנָי the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(b) stock, race, family; בָּנָי אַלְמָנָה Psa. 22:24. בָּנָי הַמֶּלֶךְ “the royal race,” 2 Ki. 11:1; 1 Ki. 11:14.—(c) a race of men, as בָּנָי עָם Isa. 6:13; בָּנָי בָּרָךְ Isa. 65:23; and in an evil sense, בָּנָי מִשְׁעָם Isa. 1:4; בָּנָי עָמָק Isa. 57:4; comp. Hebr. חַרְבָּה, Gr. γένημα, Matt. 3:17; Germ. Brut, French race.

[“(4) a planting, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3.”]

עָמֵד Ch. id. Dan. 2:43.

עָמֵדים & עָמֵדים m. pl. vegetables, herbs, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud). Syr. حَفْدَةً id.).

עָרֵף an unused root. Arab. عَرَفَ to flow, used of water or tears. Comp. סָבֵב. Hence the quadrilateral עָרֵף.

עָרֵף to SCATTER (a kindred root to עָרֵף, עָרֵב)—(a) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle, sprenzen*), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by נִסְתַּר.

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, סָבֵב “grey hairs also are scattered upon him.” Compare the Lat. *spargere*, in the same sense, Prop. iii. 4, 24, and Arab. نَسَبَ to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 20.

[Hence סָבֵב.]

I. עָרֵב an unused root, i. q. Arab. عَرَبَ to bind together, as with buckles, to buckle; a kindred root to עָרֵף No. I, also עָרֵב, עָרֵב. Hence the nouns עָרֵב, עָרֵב. In Chaldee there occurs עָרֵב to bind, originating in the quadril. עָרֵב.

II. עָרֵב prop. to SCATTER; like the Arab. عَرَبَ kindred roots עָרֵב, עָרֵב, עָרֵב. Hence—

POEL עָרֵב to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. עָרֵב sneezing; see Schult. ad Job. 41:1C

עָרֵשׂ (“gold,” from the Persian عَرَبَ gold, with the termination ش, [Zeresch], pr. n. of the wife of Haman, Est. 6:13.

עָרֵב f. a span, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. לִבְבָה, لִבְבָה id.), from the root עָרֵב to spread out; whence עָרֵב (for עָרֵב); f. עָרֵב, like עָרֵב from קָרָה, קָרָה from קָרָה. [“Also according to the Rabbins עָרֵב is the little finger, for עָרֵב, and hence they derive the meaning of a span, as being terminated by the little finger.” Ges. add.]

עָרֵב an unused root, perh. i. q. Aram. עָרֵב = עָרֵב to germinate, whence—

עָרֵט [Zattu], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

עָרֵט [Zetham], (perhaps i. q. עָרֵט, עָרֵט “olive”), pr. n. m. 1 Ch. 23:8; 26:22.

עָרֵט [Zethar], (perhaps i. q. עָרֵט “star”), pr. n. of a eunuch of Xerxes, Est. 1:10.

Cheth חֵת, the eighth letter of the alphabet, as a numeral denoting *eight*. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is חֵת (whence the Greek Η), and its name pro-

bably signifies a hedge, or fence, from the root حַاطְתַּבְתִּי to surround, to gird, חֵת and חֵת being interchanged. The name corresponds to that of the *Ethiopic* letter חֵת *Haut*.